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THE

RADICAL CAUSE

OF

NATIONAL CALAMITY.

A SERMON,

PREACHED AT THE SCOTS CHURCH,

CROWN-COURT, RUSSEL-STREET, COVENT-GARDEN,

October 27, 1794,

BY

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ARTILLERY-STREET, SPITALFIELDS.

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BRITISH MUSEUM

AN ALARM

TO THE

PEOPLE OF GREAT BRITAIN.

ISAIAH, LXIII. 10.

"BUT THEY REBELLED, AND VEXED HIS HOLY SPIRIT: "THEREFORE HE WAS TURNED TO BE THEIR "ENEMY, AND HE FOUGHT AGAINST THEM."

MY Brethren, we are placed in this world that we may be witneſſes of the works of God. The powers of reaſon are not beſtowed on us for trivial purpoſes. From all that is above us, or around us, or under our feet, from all that we ourſelves are, this voice iſſueth forth, "Stand "ſtill, O man! and conſider the wondrous works

" of God." * And if regenerating grace, accompanying the Divine word, hath roufed and illuminated our rational faculties, we can no longer with ſtupid indifference ſtalk up and down among the wonders of the Almighty. In the ordinary and tranquil ſtate of the world, the objects and movements which appear will often fill us with aſtoniſhment, and draw forth our adoring acknowledgments and praiſes.

But there are periods when the viſible operations of Divine Government become peculiarly ſolemn and intereſting---when, if I may allude to the prophetical emblem, " the wheels are lifted " up from the earth, their wings appear dreadful in " their height, and the noiſe of the wings of the " ſpirited living creatures, among these wheels, is " like the noiſe of great waters, as the voice of the " Almighty, the voice of ſpeech as the noiſe of an " hoſt." † Then even the blind world begins to look aghaſt, and the ſlumbering reaſon and conſcience of the multitude are awakened.

And

* Job xxxvii. 14. † Ezek. i.

And in ſuch a period ſhall they remain aſleep, who profeſs to be the children of light, the poſſeſſors of ſupernatural wiſdom? God forbid!

Yes, my Brethren! it is time for us, in the preſent embroiled ſtate of the European Nations, turning away from inferior cauſes, to look up to Heaven, with that queſtion warm upon our hearts, "What meaneth the heat of this great anger?" For, if the ſtate of things admits a remedy, if ſtill it is poſſible to prevent or to ſuſpend for a time the execution of deſerved judgment, in this way alone muſt deliverance be obtained. The mighty hand of Him who created the worlds muſt be ſeen, acknowledged, and adored; and an inquiry muſt be made into the cauſes of that holy anger, which never can ariſe without a cauſe. And this muſt be done, not ſuperficially, not deceitfully. The fatal diſaſters of the ancient Jeruſalem were precipitated by that ſpirit, which is thus marked in the prophecy of Jeremiah: "Who is the wiſe "man that may underſtand this, and who is he to "whom the mouth of the Lord hath ſpoken that he

"may

" may declare it, for what the Land periſheth?" *
" They have healed the hurt of the daughter of
" my people ſlightly, ſaying, Peace, peace, when
" there is no peace." † And the ſilent ruins of the city gave to the complaint of the lamenting Prophet unutterable energy, when beholding them he thus ſpake: " Thy Prophets have ſeen vain and
" fooliſh things for thee; and they have not diſco-
" vered thine iniquity to turn away thy captivity,
" but have ſeen for thee falſe burdens, and cauſes
" of banishment." ‡

I proceed, therefore, in the name of the Lord of Hoſts, whoſe Meſſenger I am, however unworthy, to declare and teſtify, that the ſource of all our public calamities is the wickedneſs of the Country, and that contempt of the Holy Spirit of God, in his peculiar operations on the ſouls of men, is the central point of that wickedneſs.

This awful charge I mean to ſtate as applicable to all the orders of ſociety among us, from the high-
eſt

* Jer. ix. 12. † Jer. vi. 14. ‡ Lam. ii. 14.

eſt to the loweſt. The great of the land are not before me: I wiſh they were; called by Providence, and armed with Heavenly ſtrength, I ſhould be glad to plead with them, on this ſubject, face to face. But though, as members of the community, we are only a handful of obſcure individuals, our exerciſes will not be unimportant, or unregarded by the King of Glory, if our ſpirits are ſincerely broken by views of our own ſinfulneſs, and of general rebellion againſt the Majeſty of Heaven around us.

Contempt of the Holy Spirit of God, in his peculiar gracious operations on the ſouls of men---this, this is the great, the general crime of the Britiſh Iſlands.

A heavy accuſation exhibited againſt a great People! If it is groundleſs, I ſhall merit ſevere cenſure, as a falſe accuſer of my Country. Happy ſhould I be, were it poſſible to prove the contrary of what I have ſtated, and to ſhew that there does prevail, among the various claſſes of men, that humble eſteem, veneration, and ſubmiſſion, which

the

the perſon and operations of this bleſſed Agent demand. But I fear my proofs of guilt ſhall be irreſiſtible, and by no means hard to be collected.

In order to form juſt ideas of our conduct towards the Spirit of Grace, it is neceſſary that we look back, for a little, into past ages. Theſe Countries, for a long period, were overwhelmed with the darkneſs, and polluted with the abominations, of the Popiſh ſuperſtition. Under that depraved ſyſtem, the glories of the Spirit of Jeſus Chriſt were dreadfully obſcured. Inſtead of the beauty, power, and ſplendor, of his vital operations, the Chriſtian Church held forth to the view of the world a multitude of deluded idolaters, whoſe veneration and hopes reſted ſacrilegiouſly on worldly pomp, human authority, uncommanded rites, fruitleſs auſterities, and the imaginary powers of the idol Free-will.

At length, at the call of Heaven, firſt in this Iſland, afterwards in other Countries, the eye-lids of the morning were opened. Then the Spirit of Jehovah, who had all along in Heaven reſted uneclipſed

eclipſed on the High Prieſt and Mediator of the Church, burſt forth in theſe darkened regions.

In the Reformers themſelves, and in multitudes who embraced their doctrine, the nature and excellency were diſplayed of that unaffected ſpiritual religion, which is produced by Divine influence; and illuſtrious ſpecimens were exhibited, what the Almighty Spirit of Grace can do, in renewing the ſouls of men. Great oppoſition, as might be expected, was made to this reſurrection of true Chriſtianity, and the fires of Perſecution were kindled. But amidſt thoſe flames, the perfumes of Heavenly Grace diffuſed their fragrancy, and roſe accepted to the ſkies, as in the apoſtolic and pureſt following ages. And thus the world at large, and in a very ſpecial manner the inhabitants of theſe Iſlands, were ſummoned to behold the Majeſty of the Holy Ghoſt, and to ſubmit to his gracious operations.

Here I take up the complaint and accuſation of my text, "But they rebelled, and vexed his Holy "Spirit." Ah! why were the progreſs of Reformation,

formation, and the conqueſts of the pure Goſpel, interrupted, by the grovelling ſchemes of this world's policy? Why were dead forms and unwarranted ceremonies held faſt, and exalted into the place of the power of Godlineſs? Why was the ſword of public juſtice drawn againſt the Saints of the Moſt High? And why, when, after multiplied deliverances and provocations, the returning Spirit of the Lord in the preſent century lifted up his ſtandard, and roſe in awful Majeſty, to deſtroy the works of the Devil, and to reſcue myriads from Satan's tyranny---why was his offered return not univerſally welcomed? why was his ſovereign procedure daringly reproached, and the memory of his wonders at length almoſt extinguiſhed?

"When I remember theſe things, I pour out "my ſoul in me."* With deep regret, I attempt to form the idea of the glorious height of purity, to which, in theſe Countries, Religion might have been by this time advanced, had the early calls of infinite Grace been humbly and uniformly obeyed. And I hear with awe the ſecret voice of the Holy One,

* Pſalm xlii.

One, thus complaining over an ungrateful People: "Your iniquities have turned away theſe things, "and your ſins have withholden good things from "you. Will a man leave the ſnow of Lebanon "which cometh from the rock of the field? or "ſhall the cold flowing waters that come from "another place be forſaken? O that thou hadſt "hearkened to my commandments! Then had "thy peace been as a river, and thy righteous-"neſs as the waves of the ſea." Jer. v. 25. xviii. 14. Iſaiah xlviii. 18.

The ſchemes of Divine Providence are the ſchemes of Him who is eternal. Before God, a thouſand years are as one day. Therefore, the diſpenſations of God, towards different and diſtant ages, are myſteriouſly connected together. And ſometimes, on one particular race of men a tempeſt of judgments hath fallen, which had been gathering for ages. (See Gen. xv. 16. Matt. xxiii. 35, 36.) Is this procedure unrighteous? No: For in ſuch caſes, the children who feel the ſtroke, have ſerved themſelves heirs to the crimes of their fathers, by inheriting their ſpirit,

and by bringing to maturity the wickedneſs which their anceſtors had begun to exemplify.

Into a dark reckoning of this kind, I fear, the preſent race of men muſt enter. For we have imitated, we have gone beyond, the impiety of our fathers---" We have rebelled, and " vexed his Holy Spirit."

" The ſhew of their countenance doth witneſs " againſt them,"† ſaid the Holy Prophet, when about to pronounce the awful ſentence in the ears of Jeruſalem, " Thy men ſhall fall by the " ſword, and thy mighty in the war." The prevailing ſpirit and diſpoſitions of a people, form the general look, dreſs, and demeanour; and when the exterior appearance, which is faſhionable and approved, is ſuch as plainly indicates levity, haughtineſs, and eſtrangement from the Spiritual World, the evidence commences of the crime concerning which we now inquire. Look at the multitude among us, you who are capable of judging

† Iſaiah iii. 9, 25.

ing in this matter. You need go no farther to diſcover the exiſtence, and wide dominion, of that ſpirit, which is in direct oppoſition to all Heavenly influences. Nor ſhall theſe leſſer marks of rebellion elude the notice of thoſe Divine Eyes, which are as a flame of fire, or eſcape the blaſting rebuke of Him who hath ſaid, "The eyes of the "lofty ſhall be humbled."* "Whom haſt thou "reproached and blaſphemed, and againſt whom "haſt thou lifted up thine eyes on high? even "againſt the Holy One of Iſrael."† "Be-"cauſe the daughters of Zion are haughty, and "walk with ſtretched-forth necks and wanton "eyes, walking and mincing as they go; there-"fore the Lord will ſmite."‡

The breath of public opinion, the current of general ſentiment and ſpeech on the ſubject of Divine influences, or the profound oblivion and ſilence in which that ſubject is buried, will ſoon convince an intelligent obſerver, that we are a

 people

* Iſaiah v. 15. † Iſaiah xxxvii. 23. ‡ Iſaiah iii. 16.

people laden with this iniquity. But I muſt not linger at the threſhold; I haſten, to mark out deciſive proofs, of this wide-waſting treaſon againſt the Majeſty of the Holy Spirit of the living God.

Of theſe, the firſt and moſt prominent is---

SABBATH-BREAKING, OR THE PROSTITUTION OF SACRED TIME.

Were it my deſign to eſtabliſh the authority of this wiſe, good, holy inſtitution, I might go back to the foundation of the world, and to the bowers of the original paradiſe; or I might call you to liſten to that terrific voice of words, which, iſſuing from the tempeſtuous darkneſs and flames of Sinai, conveyed terror to the breaſts of millions, while it pronounced the Statute of Heaven, "Remember the Sabbath Day, to keep "it holy." But I take it for granted, that the inſtitution is Divine. My preſent object is to mark the

the atrocity of its violation, as implying a vile contempt of the influences of the Holy Spirit.

When the glorious Saviour, having finiſhed the myſterious purchaſe of Salvation, roſe to endleſs life and dominion on the firſt day of the week, the honours of the Sabbath were juſtly transferred to that day; and its hours became peculiarly ſacred and auſpicious, as the ſeaſon when mortals, humbly waiting upon God, might hope to be viſited with thoſe operations of the Spirit of Jeſus Chriſt which apply the bleſſings of Redemption. What then might be expected in a country wherein ſuch a Sabbath is made known? We plead not for the formal auſterities of hypocriſy; but we contend for it, and all the ſophiſtry in the world cannot reſiſt us, that to refuſe a ſerious, diligent obſervation of the Chriſtian Sabbath, with a view to the ſpiritual ends of its appointment, is to contemn thoſe influences of the Eternal Spirit, which bring Salvation, and Heaven, into immortal ſouls. Every Sabbath-breaker is ſuch a deſpiſer; every

every act of Sabbath-breaking expreſſes ſuch contempt.

What then muſt be the ſtate of a country filled with ſuch rebels? Be aſtoniſhed, ye Heavens; be aſhamed, thou Sun, whom the Spirit of God placed in the ſkies---withdraw thy ſhining beams from the haunts of ſuch tranſgreſſors; and thou ſolid Earth, tremble under their ſteps, while they aſſemble in unaſhamed crowds, to declare, before angels and men, how much they deſpiſe the Majeſty and Grace of thy Creator!

I form the idea of a conference between two of thoſe degraded archangels, whom the Scripture deſcribes as "the rulers of the darkneſs of "this world." Meeting in the aerial regions, they communicate to each other their horrid machinations and delights; and thus Belial accoſts the fierce enſanguined Moloch: "Whence, and "whither is thy flight, admired Hero of the "ſable abyſs? What new exploit moves thy "panting boſom, and touches thine eyes with "fire?"

" fire?" To whom Moloch anſwers, " Where " the ſlain are, there am I. Fields of blood " are my garden of pleaſure. Joyful is the " thundering pomp of modern ſcientific de- " ſtruction. But chiefly am I pleaſed with the " beſtial craſh of teeth, in the combatants ap- " proaching to cloſe conflict. I am then, equally, " delighted with the murdering rage of the con- " querors, and with the pale ghaſtlineſs of the " ſlain. Satiated thus, in yonder plains, I fly " acroſs the country, catching, as I paſs, the " groans and ſhrieks of widows, ſiſters, parents, " brothers, and helpleſs children. But I haſten " to a ſcene, where moſt of all I feel myſelf a " God; to mark, in the circle of modern States- " men, the ſimpering ſmile, and the ſelf-import- " ant obſtinate ſhrug, wherewith the report of " diſaſter, and of the carnage of their Country- " men, is entertained. No ſong of Homer is ne- " ceſſary to rouſe theſe mortals to blood; a " little inglorious money ſupplies all needful en- " thuſiaſm." Thus Moloch; and to him Belial ſpeedily replies: " And when I, honoured Mo-

" loch,

" loch, ſweep through thy ſcenes of glory, the
" noiſe of oaths and curſes is muſical in my ear,
" and I mark with joy the tranſition, in dying
" heroes, from the confidence of fearleſs impreca-
" tion, to the ſullen horrors of cowardly de-
" ſpair. But ſeeſt thou yonder tufted green ſpot,
" juſt beſide the ſmoke of my favourite city?
" There is the ſcene of my exploits. There I
" enjoy pleaſure more ſublime than the ferocity
" of blood, while I teach mortals outrageouſly
" to diſdain the reſtraints of Divine Authority,
" to ſpit on whatever is Sacred, and to give the
" back, and not the face, to the Author of Salva-
" tion. And now the long labour of my legions
" is crowned with magnificent ſucceſs. On that
" hated firſt day of the week, what is my ex-
" taſy, while the thickening crowd is hurrying
" along with ardent countenance, as if the
" wretches expected ſomething! At length the
" variegated rabble, and the pompous train of
" coaches and cavalry, overflows. What deli-
" cious confuſion! what glorious univerſal eclipſe
" of ſober reaſon! what complete extinction of

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" the fear, and the very remembrance of God!
" With what conſummate folly do they ſtare in
" one another's faces! what torrents of nonſenſe are
" poured from their lips! Sublime contraſt to the
" abhorred ſolemnities of Chriſtian worſhip!---
" Perhaps conſcience ſtruggles a little in ſome apo-
" ſtate puritan, or northern ſtripling; but my
" breath ſoon ſuppreſſes the conflict, and I ſee
" the wreck of all the labours and cares of whin-
" ing parents and miniſters. Think not, O Mo-
" loch! my boaſting to be vain. Thou remem-
" bereſt that region of the deep abyſs, peculiarly
" crowded and fiery, whence the ſhriek of de-
" ſpiſed ſalvation hath, at times, aſtoniſhed the
" central palace. The thoughts of that manſion,
" and that ſoon they ſhall be lodged in it, ſolace
" me, and enable me to bear the contraſt between
" their eaſy dream and my own ceaſeleſs agonies.
" Beſides, I glory in the wide-extended influence
" of theſe my exertions. To the remoteſt re-
" gions of the globe, the plants of wickedneſs
" from this nurſery, bear with them the diſhonours
" of the Chriſtian name; and the ſound of Hyde
" Park Sabbaths echoes my glory, through every

" receptacle of the infernal univerſe. Nor art " thou thyſelf, Moloch, unindebted to me: I give " to thy warriors, and even to thy beloved States- " men, their firſt education. Thy bloody ideas " could not be fully painted in their breaſts, were " not the awe of Eternity, and the ſenſe of Divine " Attributes, ſwept away by my influence. But " let us not contend; our claims of glory ſhall be " adjuſted at leiſure, when the period of Grace, " which cruel partiality aſſigns to men, is ended. " Go thou, and proſper; profanity and blood can- " not be at variance; to our weak opponents we " leave it to enfeeble one another with uſeleſs diſ- " putes; our Kingdom hath long ſtood by har- " monious exertions, and ſhall yet ſtand."*

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* We ought to be afraid of indulging a preſumptuous petulance, in reference to adverſaries ſo ſeriouſly formidable as are the Spirits of Darkneſs, according to the Apoſtle Jude's wiſe admonition, v. 8, 9. But let the Reader remember the Scripture-patterns of imagery of the kind here introduced, in 1 Kings xxii. 19, &c. Job i. 6, &c. Luke xvi. 19, &c. And let him conſider the neceſſity, in a time of extraordinary ſinning, of trying, by methods ſomewhat bold, to reach the conſcience, " if peradventure God will give men " repentance, and they may recover themſelves out of the " ſnare of the Devil, who are taken captive by him at his " will." 2 Tim. ii. 25, 26.

A ſecond proof of alienation from the bleſſed Spirit of God, and contempt of his influences, is---

THE PROFANE WASTE OF LEISURE TIME ON OTHER DAYS BESIDES THE SABBATH.

Every perſon, even the meaneſt in Society, ought to enjoy the privilege of ſome leiſure time: to deny this in ordinary caſes, is oppreſſion; and in the uſual manner of employing ſuch intervals, a clear diſcovery is made of the ſpirit and diſpoſitions of Mankind. I hardly need to point out what muſt be the effects of juſt concern for ſalvation, and eſteem of the influences of Grace, in our diſpoſal of the time which is properly at our own command. The wiſe will mourn over the ruin of immortal ſouls, while they ſee, all over the country, marks of apoſtacy, in this reſpect, from the paths of uprightneſs and wiſdom.

Reaſonable allowances muſt be made for recreations truly harmleſs, and uſeful for invigorating the powers of body and mind: but life is ſhort;

eternity is near; and its concerns, infinite in their importance, muſt not yield to the juſtling of buſineſs on the one hand, or of recreation on the other.

If I know the terrors and the love of God, and feel tender concern for the happineſs of a friend, I will obſerve him in his leiſure hours: it will give me pain to find him then a loitering trifler; nor will it much relieve me to diſcover, that in ſuch ſeaſons he is conſtantly engaged in the purſuits of curious ſpeculation, or in the gratification and improvement of an elegant taſte. I will remind him that there are more ſerious concerns; I will counſel him to ſeek for pleaſures more ſolid and ſublime.

But what if my friend is ſeized with the madneſs of the times, and hurried into the whirlpool of faſhionable amuſement? Ah! now the chaos of his darkened mind is agitated; now there is no acceſs for ſober reflection, much leſs for ſubjects ſo ſolemn as the operations of the Holy Spirit of God.

God. I muſt ſtand afar off, with the feelings of one who beholds from the ſhore, incapable of affording relief, a diſtant ſhipwreck; only I remember, that "the things which are impoſſible "with men, are poſſible with God."

Can it be denied, that the carnal, diſſipated, lawleſs ſtate of mind, which pervades aſſemblies for vain amuſement, is attended with total preſumptuous averſion to the influences of the Holy Spirit of God?

When the trump of luxurious wealth hath ſounded its alarm, and the reſtleſs demoniacs of faſhion are aſſembled in numerous cabal, under the glittering, falſely hoſpitable, roof; when animal vivacity, indulged ſenſuality, the pride of unfeeling proſperity, the refinement of deceitful immoral feeling, proſtituted genius, hell-tinged profanity, and the ſteams of diverſified folly aſcending from every corner of the ſounding manſion, have mingled together, to form the illuſive dream of ſeeming enjoyment; then, before the moment

of

of univerſal frenzy and confuſion arrives, let there be placed unſeen, an enlightened obſerver, one whoſe breaſt glows with celeſtial fire: what abhorrence, what indignation, what unutterable compaſſion, will work within him, and how deeply will he feel the oppoſition between the fermenting peſtilential vapour of the ſatanical ſacrifice, and that pure incenſe of delight which breathes in the aſſemblies of the upright, when made glorious by the preſence and mighty influence of the Spirit of God? But at length, raiſed to ſomething of the ſpirit of a Martyr or Apoſtle, let the Chriſtian burſt from his concealment; and, if the venerability of years, of office, of acknowledged wiſdom and piety---if the effulgence of heroic zeal, and the tears of compaſſion, can check the clamour of maſculine mirth, and reſtrain the no leſs rebellious twitter of female gaiety, let him addreſs himſelf in ſpeech to the remains of rationality and conſcience in the profligate aſſembly. Let him remind the enchanted mortals, that the God whom angels worſhip is preſent in that very ſpot---that they are immortal beings, haſtening to the Divine Tribunal,

Tribunal, and in imminent hazard of being plunged into the lake of everlaſting fire. Let him teſtify to them of the Salvation of God, of the love of Jeſus the Redeemer, and of the ſacred joys and pleaſures which they may yet enjoy on Earth and in Heaven; if, abandoning theſe vanities, they will reſign themſelves to the teaching and influence of---Ah! the roar is up; fanaticiſm-puritan---his voice is loſt; the inſulting hiſs is become general; he muſt retire, breathing to Heaven, "Ariſe, O God! plead thine own cauſe!"

At the Theatre, when all is ſunk in haughty forgetfulneſs of God; after the proud have once more diſplayed their brilliancy, and "ſet their "heart as the heart of God;" after the eyes of vanity have for the laſt time wearied themſelves in ſtaring about; after the tears which real guilt and miſery demanded, have been waſted on fictitious crimes and calamities, and the whole crowd hath been ſhaken with the madneſs of laughter; after profanity hath unfurled its flag of defiance, with hell-bred gallantry ſetting at nought the names of the

Moſt

Moſt High, the tremendous operations of Providence, and the terrors of Damnation; after obſcenity hath ſwallowed down its morſel of elegant filthineſs; let a celeſtial Spirit ſhine forth, eclipsing the luminaries of the place, and ſcattering round thoſe terrors which were once felt at the ſepulchre of Jeſus of Nazareth; and in ſuch ſtrains as theſe, let his voice announce the haſtening doom: "Worms of the duſt, enemies of the "eternal God! you have long been the abhorrence "of the inhabitants of Heaven; you have diſdained "to ſeek Jeſus who was crucified; the Divine ſor-"rows, the pure delights, which his Spirit creates "in repenting ſouls, you have rejected, you have "treated with deriſion; now the day of your viſita-"tion expires. I ſwear by Him that liveth for ever "and ever, you ſhall have time no longer!" Then let trembling rock the ground; let the fabric and its miſerable aſſembly roll down the opening chaſm; and let the cloud of diſlodged ſpirits behold the majeſtic, unveiled, flaming countenance of their Judge. Would ſuch vengeance be too ſevere? Let us not preſume to ſay that it would; rather

let

let us wonder, that, amidſt ages of provocation, ſuch tokens of wrath have not appeared; and if our impenitence is ſtill continued, let us think with awe for what ſolemn cataſtrophe ſuch a people as we may be reſerved---" What if God, " willing to ſhew his wrath, and to make his " power known, endured with much long-ſuffer- " ing the veſſels of wrath fitted to deſtruction?" Rom. ix. 22.

A third evidence of general alienation from the ways of the Bleſſed Spirit of Grace, is---

THE LOUD VOICE OF DIABOLICAL LANGUAGE, AND THE DISPLAY OF IMPUDENT IMPURITY, IN THE MIDST OF US.

No long reaſoning is neceſſary, in reference to the immediate ſubjects of ſuch wickedneſs, to ſhew that they deſpiſe God in every reſpect, and eſpecially as to his holy operations on the human ſoul. Such horrid apoſtates muſt be underſtood to have made up their mind on this ſubject, and to have virtually reſolved on parting for ever with all

Divine friendſhip, and on lying down in the everlaſting horrors of that priſon, which Divine Juſtice will make ſufficiently gloomy, and ſtrong, for their reception. And, if general abhorrence is not expreſſed againſt them, a few ſuch monſters are enough to draw down judgments from Heaven on a wide-extended Empire.

Shall we heſitate then to pronounce that to be a blaſpheming, a filthy Kingdom, where ſuch crimes walk about in daily triumph? Muſt we not ſay of it, "it is fallen, and is become the habita-"tion of devils, and the hold of every foul ſpirit, "and a cage of every unclean and hateful bird?"*

Men may make light of it, as they pleaſe: but the number and boldneſs of the profane and profligate among us, is truly alarming; eſpecially as it goes to prove, that the deteſtable vices, which the great and wealthy have long exemplified, are now diffuſed through all the inferior orders of Society. If there is indeed a majority of ſober and virtuous characters remaining, where is their zeal and exertion

* Rev. xviii. 2.

tion to ſuppreſs ſuch crimes? Shall it be imagined that the Holy Spirit of God is honoured, or will long reſt, amidſt a people, who either commit, or witneſs with indifference, evils which He infinitely abhors?

But it will be ſaid, there certainly is in the Country a great maſs of ſober, reſpectable, induſtrious Citizens; theſe form the ſtrong pillars of the State, on which luxury, heroiſm, and even religion itſelf, muſt hang their trophies.

I come, I come to you, ye buſy plodding commercial tribes, whoſe ſouls are the ſeat of tormenting care, and your bodies of endleſs worldly fatigue. In your prevailing ſpirit and ways, I diſcern a

FOURTH ALARMING EVIDENCE OF OPPOSITION TO THE INFLUENCE OF HEAVENLY GRACE.

"Labour not for the meat which periſheth, but "for that meat which endureth unto everlaſting

" life, which the Son of man ſhall give unto you.
" Take no thought what ye ſhall eat, or what ye
" ſhall drink, or wherewithal ye ſhall be cloathed:
" for after all theſe things do the heathen ſeek.
" Seek ye firſt the Kingdom of God, and His
" righteouſneſs. How hardly ſhall they that have
" riches enter into the Kingdom of God!
" Bleſſed are the poor in ſpirit, for their's is the
" Kingdom of Heaven."*

Ye men of buſineſs, what think ye of theſe words of the Saviour and Judge of the world? Have they any meaning? Are you not conſcious of that inward, deep-rooted diſtemper, againſt which theſe Statutes of Heaven are pointed? Attend, I pray you, to one queſtion farther: What is your eſteem of thoſe mighty operations and influences of the Eternal Spirit, which bring men to regard ſuch teſtimonies as theſe, not as gloomy, abſurd paradoxes, but as awful, delightful, practicable rules of conduct?

Ah!

* John vi. 27. Matt. vi. 31. Mark x. 23. Matt. v. 3.

Ah! here is diſcovered the dreadful crime againſt which I am contending. You proſecute, each of you, his ſcheme of worldly advancement: this, if the ſcheme is lawful, I blame not. You appear in the concerns of life with vigour and animation: this I approve. What then? You graſp at the things of a moment, with the eagerneſs of creatures deſtined to ſpend Eternity in ſuch a world as this? You pant after money, as though there were no God, no Heaven of eternal pleaſure: your hearts are full of grovelling, debaſing luſts. Here is your wickedneſs; and the central point of it is, that you neglect, you refuſe, you deſpiſe that Bleſſed, Almighty, Gracious Agent, who would change and purify your hearts, and fill them with Heavenly delight.

Am I a falſe accuſer? Are we indeed a ſpiritual people, Heavenly-minded amidſt all our ardours and hurries of buſineſs? I know there are many profeſſors of better things than thoſe I have alluded to: I admit, that here and there, in the buſy ſcenes of life, may be found a ſpiritual perſon,

ſon, who would gladly content himſelf with ſober diligence in ſecular affairs, and who endures thoſe carnal hurries which he cannot eſcape as a matter of trial and patience, truſting in infinite Grace to prevent the miſchief, and to repair the damages, which are attached to his unavoidable manner of life. But how few are theſe exceptions! And when they are diſcovered, with what diſdain and enmity do the carnal multitude look at them!

"How canſt thou ſay, I am not polluted, I have "not gone after Baalim?"* I appeal to every man's, to every child's obſervation. I appeal to the ſtreets and houſes, to the coffee-rooms, counting-houſes and workſhops, to the highways and fields, and to the roaring ſeas, where buſineſs is going forward. What is the breath, the ſpirit, the current of the times? Do we look like thoſe who habitually hold communion with the Holy Ghoſt ſent down from Heaven, or like thoſe who deſpiſe Him?---like thoſe who fear to exchange Heaven for Earth, or like thoſe who are ready to ſell

* Jer. ii. 23.

ſell all that is ſacred for bags of money? And if the treaſures of Earth are indeed your God, what are your bags of money, your piles of goods, but ſo many idols of jealouſy, which one day the breath of the Almighty will conſume! Ah, "curſed children!"* if you will not repent, and give glory to God, let your money periſh with you. You are going to Hell, and you are, while on Earth, drawing down the judgments of the Great and Dreadful God, on the Countries where you dwell. Hear, I beſeech you, before it is too late, the teſtimonies of Divine wrath againſt ſuch characters as your's; and while you hear, may that Spirit of Grace, whom you have rejected, wound and turn your hearts: "The wicked boaſt-
"eth of his heart's deſire, and bleſſeth the covet-
"ous whom the Lord abhorreth. God is not in
"all his thoughts; his ways are always griev-
"ous; his mouth is full of curſing, and deceit,
"and fraud; his eyes are privily ſet againſt the
"poor; he lieth in wait ſecretly as a lion in
"his den---Break thou the arm of the wicked
"and

* 2 Pet. ii. 14.

" and the evil man." " Wo unto them that " join houſe to houſe, that lay field to field, till " there be no place. Lo, they have rejected the " word of the Lord! and what wiſdom is in " them? Therefore will I give their wives to " others, and their fields to them that ſhall in- " herit them: for every one, from the leaſt even " unto the greateſt, is given to *covetouſneſs*; from " the Prophet even unto the Prieſt, every one " dealeth falſely. He is a proud man neither keep- " eth at home, who enlargeth his deſire as hell, " and is as death, and cannot be ſatisfied. Wo " to him that coveteth an evil covetouſneſs to his " houſe, that he may ſet his neſt on high: thou " haſt conſulted ſhame to thy houſe, by cutting " off many people, and haſt ſinned againſt thy " ſoul; for the ſtone ſhall cry out of the wall, " and the beam out of the timber ſhall anſwer it. " O thou that dwelleſt upon many waters " abundant in treaſures! thine end is come, and " the meaſure of thy covetouſneſs. The Lord " of Hoſts hath ſworn by himſelf, Surely, I will " fill thee with men as with caterpillars, and they

" ſhall

" ſhall lift up a ſhout againſt thee. Thus ſaith " the Lord God: O Tyrus, thou haſt ſaid, I " am of perfect beauty. By thy great wiſdom, " and by thy traffic, haſt thou increaſed thy " riches, and thine heart is lifted up. Behold, " therefore, I will bring ſtrangers upon thee, " the terrible of the nations, and they ſhall " draw their ſwords againſt the beauty of thy " wiſdom. Thou art the anointed cherub that " covereth: thou haſt defiled thy ſanctuaries by " the multitude of thine iniquities, by the iniqui- " ty of thy traffic; therefore I will caſt thee as " profane out of the mountain of God; and I will " deſtroy thee, O covering cherub, from the " midſt of the ſtones of fire." Pſal. x. Iſ. v. Jer. viii. Hab. ii. Jer. li. Ezek. xxvii. xxviii.

The laſt awful proof of rebellion againſt the Holy Spirit of God, I take from the

APPARENT STATE OF THINGS IN WORSHIPPING ASSEMBLIES.

The moſt ſolemn thing out of Heaven is Chriſtian worſhip: who can entertain ideas of it ſuffi-

ciently exalted? In Goſpel Inſtitutions are preſented to the mind the infinite perfections of that one Eternal Eſſence, which is all beauty and majeſty, purity and ſplendor, love and felicity: poſſeſſing this one glorious Eſſence of Deity, there appear Three Divine Perſons, myſteriouſly diſtinct and co-equal, and who, harmonious in their holy love, ſuſtain diſtinct characters and offices, in reference to the ſinner's worſhip. The firſt diſplays the Majeſty of a Judge and Father; the ſecond appears as a Mediator, preſenting his own atoning blood; the third operates within, in the heart of the Worſhipper, and there imparts and ſeals Salvation. Under ſuch views, with what weight ought expreſſions, like the following, to fall on every approaching mortal! "I will be "ſanctified in them that come nigh me: God is "greatly to be feared in the aſſembly of the "Saints: O worſhip the Lord in the beauty of "holineſs: work out your own Salvation with "fear and trembling, for it is God that worketh "in you."*

But

* Lev. x. 3. Pſal. lxxxix. 7. xcvi. 9. Phil. ii. 12, 13.

But where ſhall be found amongſt us the aſſembly of worſhippers, whoſe general aſpect and deportment bear manifeſt impreſſions of ſuch things as theſe? To form the idea of what a Chriſtian aſſembly may and ought to be, I fear, we muſt look away from almoſt every thing that preſent times exhibit; we muſt go to the Scripture, and to the records of former periods, "the years "of the right hand of the Moſt High."

In reference to the operations of the Bleſſed Spirit, I can imagine only two ſituations of a body of men united in Chriſtian worſhip, that can indicate a due regard to this Glorious Agent.

The one is that of a people "lamenting after "the Lord."* I take for granted, that the ſpirit of Laodicean ſelf-ſufficiency is driven from among them, and that, conſcious of former provocations, they have, in the ſpiritual ſenſe, "put off their "ornaments,"† and are waiting to ſee what the God of Grace may do to them. It may eaſily be

 conceived,

* 1 Sam. vii. 2. † Exod. xxxiii. 5.

conceived, with what unaffected ſerioufneſs and humiliation, deſire and hope, ſuch a people will appear in the ſanctuary of God; and with what unfeigned ſorrow they will retire diſappointed, while the Spirit of Power withholds His mighty influences. Vain would be the attempt to amuſe them with the empty charms of a worldly eloquence, or to deceive them with ſpeculative notions of unfelt Salvation. Their complaint is not to man; their relief can come from neither man nor angel: He only who is God, infinite in power and in love, even the Holy Ghoſt, deſcending in the fulneſs of his Grace, can "bind up their "breach, and heal the ſtroke of their wound."*

He will "rend the Heavens, he will come "down" among ſuch a people, "and the moun- "tains ſhall flow down at his preſence."† Then they ſhall appear in the other ſituation, which belongs to thoſe who duly regard His holy influences. In a Chriſtian aſſembly bleſſed with the abundant pouring out of the Spirit from on high, I ſhould expect to ſee ſomething like a general manifeſt

* Iſaiah xxx. 26. † Iſaiah lxiv. 1.

manifeſt *Reſurrection* from former inward death, while the publiſhed truths of the Scripture are, by the Divine Author of them, mightily impreſſed at once on a multitude of ſouls, ſuitably to their various circumſtances and capacities. In ſome countenances there would ſhine forth the ſerene elevation of Heavenly delight, like the angelic aſpect of Stephen the Martyr; in others would appear the humble awe and contrition of the publican; in others, the tender melting of her who waſhed her Saviour's feet with tears; in others, the ardour of an invigorated ſtruggle to enter in at the ſtrait gate; in others, the piercing look of inquiring anxiety; in others, the conſternation of an agonizing conſcience, loaded with particular crimes, or with the ſenſe of univerſal depravity; in others, the confuſed ſtare of guilty ignorance. Nor ſhould I be ſurpriſed, though the impreſſion of love, or of terror, from ſo mighty an Agent, ſhould in ſome caſes overwhelm for a time the powers of animal nature, or break in a little on that external order, which dead formaliſts are left perfectly capable in all points to obſerve. Marking ſuch ſolemn ſeaſons, and tra-

cing

cing their abiding fruits, the Chriſtan Paſtor might break forth into joyful congratulations, like thoſe of the Apoſtles, in their addreſſes to the Primitive Churches.

" O Lord, why haſt thou made us to err from " thy ways, and hardened our heart from thy " fear?"* What ſpectacles are now exhibited under the name of Chriſtian worſhip? Shall we think of the mutterings of ſtone-dead formaliſts, whoſe doings in religion are as remote from devotion as the performances in an Indian Pagoda? Or ſhall we obſerve the freezing effuſions of preſumptuous heretics, who deny the very exiſtence of the Holy Spirit! Or, approaching the crowd of more orthodox profeſſors, ſhall we attend the pulpit comedy of ſome groteſque performer, encircled with the applauſes of his ſportive admirers? Are theſe things worſhip, Chriſtian worſhip? Are they not " ſtrange fire," againſt which the God of Glory will exhibit ſolemn tokens of diſpleaſure?

Of graver and more hopeful aſſemblies, may it not be ſaid in the Prophet's words, " Ephraim is a " cake

* Iſaiah lxiii. 17.

" cake not turned; ſtrangers have devoured his " ſtrength, and he knoweth it not; yea, grey hairs " are here and there upon him, yet he knoweth it " not."* Suffer me, my Chriſtian Brethren, to expreſs in plain terms thoſe apprehenſions, which a long courſe of obſervation hath obliged me to entertain. Is not the ſpirit of attention and regard waſted on inferior circumſtances and ornaments, inſtead of the great, ſubſtantial things of the power of Godlineſs? Are not common gifts, and the effects of mere animal vigour, often exalted above the genuine graces of the Holy Spirit? Are not the abilities, and even the graces, of men, turned into Idols of jealouſy in the houſe of God, while that life and comfort is expected from them, which the preaching of angels could not of itſelf impart? Is not the power of the Holy Ghoſt almoſt forgotten among us? Of the ſincere, are not many attempting to rear up on the Divine foundation a ſuperſtructure of wood, hay, ſtubble? And are there not numbers of demure-looking people, whoſe Goſpel notions fence them on all ſides, againſt all conviction and ſpiritual ſenſation; and who, if their

* Hos. vii. 8, 9.

their falſe peace is a little diſturbed, immediately fly from the means of conviction, or commence perſecutors of thoſe who endeavour to ſave them? Were men to be raiſed up among us, who, with the fire of a Welſh or a Livingſton, a Bolton or a Rogers, ſhould enter into conteſt with the ſpecious hypocriſies of ſeeming orthodox profeſſors, what would be their probable fate? I fear they would ſoon be left to pour out their teſtimony to empty walls, in the ears of mourning indignant angels; or, driven into the wilderneſs, they might be conſtrained to cry to their God for a ſpeedy diſmiſſion, from an ineffectual, and ſeemingly deſperate conflict.

Praiſed for ever be the power, and unſearchable mercy, of the Lord of Hoſts, who hath ſtill reſerved in theſe Countries a remnant of upright, Heaven-born ſouls. But, if even theſe are generally fallen aſleep, or ſunk under unbelieving deſpondency or backſliding carnality, how ſhall they be rouſed and refined? Muſt we not come to this concluſion? "The time is come that judgment

"muſt

" muſt begin at the houſe of God.* Awake,
" awake, O Jeruſalem!†---Thus ſaith the Lord,
" break up your fallow ground, and ſow not
" among thorns. Circumciſe yourſelves to the
" Lord, and take away the foreſkin of your heart,
" leſt my fury come forth like fire, and burn that
" none can quench it, becauſe of the evil of your
" doings."‡

APPLICATION.

My Brethren, we have attempted to ſurvey the horrors of guilt, the abyſs of deſolation, around us. Shall we, in the view of ſuch things, indulge the ſecret operation of malignant pride? I hope not; there is enough to humble us, if we obſerve the faintneſs of our ideas of the evil of ſuch crimes. Ah! I feel myſelf, at this moment, chargeable with all the wickedneſs I have deſcribed, becauſe I can look at it with ſo little concern and abhorrence. O wretched heart within me! when wilt thou feel as thou oughteſt for the glory of God, and for the crimes and dangers

* 1 Pet. iv. 17. † Iſaiah li. 17. ‡ Jer. iv. 34.

of immortal ſouls! Let us not, however, yield to deſpondency; let us ſtrive, depending on Grace, to work upon our hearts, depraved as they are, a ſolemn ſenſe of the real ſtate of our Country, until our feelings in ſome degree reſemble thoſe of the man who ſaid, "rivers of waters run down my eyes, becauſe they keep not thy law."* For this end,

I. Let your thoughts dwell upon the atrocious nature of this crime, and the reaſons why it ought to be awfully puniſhed.

Who can diſcloſe the immenſity of evil, which this wickedneſs contains in it, to deſpiſe the Holy Spirit of God in his moſt peculiar operations?

The object of this contempt is God, Jehovah, the Great Incomprehenſible Creator of the Univerſe. "Why," ſaid Peter to Ananias, "hath "Satan filled thine heart to lie to the Holy "Ghoſt? Thou haſt not lied unto men, but unto "God."

* Pſalm cxix. 136.

" God." It is He, " who meaſured the waters " in the hollow of his hand, and meted out Hea- " ven with a ſpan"---who, as the Supreme Crea- tor, " moved on the waters," and drew forth the chaos into order and beauty. It is He " who " garniſhed the Heavens," and who creates each particular man. And muſt He ſuffer inſult from mortal worms? Poor ſinner! " gird up now thy " loins like a man---Where waſt thou, when He laid " the foundations of the earth?---Haſt thou an arm " like God! can'ſt thou thunder with a voice " like Him?"*

In his loweſt works He is adored by the bright intelligences of Heaven. But here are moles of the duſt, treading, with inſolence, on his ſublimeſt operations, thoſe which reſemble the formation of man in Paradiſe, or of the angelic hoſts in Hea- ven. Yea, we may affirm, without extravagance, that the effectual change of one depraved human heart, is a work of a higher order than the crea-

* Acts v. 34. Iſaiah xl. 12, 13. Gen. i. 2. Job. xxvi. 13. xxxiii. 4. xxxviii. 3, 4. xl. 9.

tion of a thouſand holy beings, a work more deeply expreſſive of infinite power, wiſdom, majeſty, condeſcenſion, and benignity. On the ſymptoms of this work, the angels of light fix their piercing eyes with adoring delight. Shall mortals deride it with impunity? Is the light of Heavenly wiſdom, the melting of penitential ſorrow, the pure ſweetneſs of love to God and man, infuſed by the Spirit of the living God, the proper ſubject of ridicule? Stand back, impure ſcorner! leſt one ſlight flaſh of indignation from the Author of this Work, light up the hell within thee, and convey thee all flaming to the place of torment.

Let it be farther conſidered, that in the Chriſtian diſpenſation, the Holy Ghoſt is manifeſtly revealed as the laſt, the finiſhing agent, in whatever relates to the ſalvation of immortal ſouls. Therefore, to deſpiſe his influences, is at once to reject all that is ſacred in the infinite perfections of Deity, all that is precious in the love of the Father and in the purchaſe of the Son, all that is important in the truths and duties of Chriſtianity.

Laſtly,

Laſtly, he who rejects the holy operations of the Spirit of the Lord, virtually gives conſent to all the crimes in this world, and to all the blaſphemies in the world to come, which ſhall proceed from a heart "deceitful above all things, "and deſperately wicked." Refuſing to have the fountain purified, he chooſes to be eternally filthy, and embraces all poſſible defilement.

II. That we may learn to ſhrink back with horror, from the ſymptoms of this evil in ourſelves and others, let us attend to the proceſs of vengeance with which it ſtands connected.--- "He (that is, the Holy Spirit) was turned to be "their enemy, and he fought againſt them." What ſtrange puniſhment this glorious Divine Perſon will, in the future world, inflict on his ungrateful, impenitent adverſaries, Eternity ſhall reveal. I will call your attention, at this time, to thoſe introductory and viſible operations of his wrath, which involve the public ruin of countries over-run with this iniquity. Ah! ſinful Nation! whoever thou art, who cheriſheſt in thy bowels this

this curſed hatred of God the Holy Ghoſt, in the time of His patience thy creſt may be lifted high; but thy day is coming, when thou ſhalt tremble under the terrible Majeſty of His amazing operations!

For, in the day of wrath, the offended Spirit of God will unlooſe the bonds, and diſſolve the cement, of ſocial union among ſuch a people. This He will do, by withdrawing that influence of His which creates common virtue, humane and generous affections, regard to juſtice, and diſintereſted public ſpirit; and by removing the ſecret barriers, which reſtrain the ocean of human depravity. Then will that ocean ſwell and tumultuate; then unfeeling oppreſſion on the one hand, and ſeditious turbulence on the other, meeting together, will reduce to chaos the improvements of ages.

He will take away the whole train of diſtinguiſhing abilities in the arts of peace and war. He will raiſe up no more men of genius, patriots, heroes, deliverers. If any ſhould remain,

He

He will infatuate their counſels, and baffle their exertions. Who will do this? That Holy Spirit, whoſe very name is contemptible in the ears of the wicked. Wo unto that people from whom he departs!

Againſt ſuch a people He will prepare inſtruments of vengeance. The ſun and moon, the ſtars in their courſes, earth, air, fire, and water, or mean reptiles of the duſt, will, at His call, operate deſtruction; or, if human adverſaries are to be employed, He will rouſe and inflame them: "He will lift up an enſign to the nations from "far, and will hiſs unto them from the end of "the earth; and behold, they ſhall come with "ſpeed ſwiftly: none ſhall be weary nor ſtumble "among them; none ſhall ſlumber nor ſleep; "neither ſhall the girdle of their loins be looſed, "nor the latchet of their ſhoes be broken," &c. Iſaiah v.

And, if ſtill impenitence continues, He will bring into dread accompliſhment ſuch words as the

the following: " I will walk contrary to you in " fury; and I, even I, will chaſtiſe you ſeven " times for your ſins. If I whet my glittering " ſword, and mine hand take hold of judgment " ---I will make mine arrows drunk with blood, " and my ſword ſhall devour fleſh---He will " fill the places with the dead bodies---Death " is come up into our windows, and is entered into " our palaces, to cut off the children from with- " out, and the young men from the ſtreets."*

And when His ſtubborn enemies, in multitudes, are ſinking into death, and haſtening to the Supreme Tribunal, then He will frown upon them, according to thoſe infinitely tremendous declarations; " Turn you at my reproof, behold, I will " pour out my Spirit unto you---But ye have ſet " at nought all my counſel---I alſo will laugh at " your calamity, and mock when your fear com- " eth:†---And they ſhall ſay to the mountains, " cover us; and to the hills, fall on us."‡

III. Accept

* Lev. xxvi. 28. Deut. xxxii. 41. 42. Pſalm cx. 6. Jer. ix. 21. † Prov. i. 23, 25, 26. ‡ Hos. x. 8. Luke xxiii. 29, 30.

III. Accept and practically regard theſe few ſcriptural counſels.

Be filled with thankfulneſs for that long period of manifold privilege which your Country hath enjoyed, and that, beneath ſuch a cloud of national guilt, you have ſeen ſo many years of eaſe, and exemption from calamity.

Look back with peculiar gratitude, to your ſolemn Chriſtian Feaſt on the preceding day, and to other ſimilar ſeaſons, which in long auguſt ſucceſſion you have enjoyed;* and if, at the table of the Son of God, you have, unfeignedly, mourned and panted after the ſealing influence of his Spirit; if that gracious Almighty Comforter hath there met you, and touched your inmoſt ſouls with the dying love of Jeſus; if he hath anointed your eyes with eye-ſalve, ſo that, through the conflicts of life, and the terrors of diſſolution, you have ſeen the ſhining path into the holieſt of all the Heaven

* The ordinance of the Lord's Supper was diſpenſed the preceding day.

of Heavens; be thankful, rejoice, hold faſt that which you have; you have obtained that which the treaſures of Monarchs are too poor to purchaſe, and the loſs of which they, who, with unhallowed hands, have polluted this ordinance, debaſing it to the low purpoſes of private or political hypocriſy, inſulting Him whoſe ſacred light ſhines, and whoſe holy love burns, therein, ſhall eternally deplore.

Repent of your perſonal ſhare in the crime of deſpiſing the Spirit of the Lord. Make it ſure, that you are indeed ſubdued and governed by his bleſſed influences; and the more you taſte their excellent ſweetneſs, let the thoughts of your having rebelled and vexed this glorious Agent, the more deeply wound and abaſe you.

Make ſerious preparation for days of calamity, by "accepting the dreaded puniſhment of iniqui-"ty,"* by mortifying the various principles of inward corruption, and by taking faſter hold of the promiſes and perfections of your God.

Improve

* Lev. xxvi. 41.

Improve to the uttermoſt the interval of tranquillity which yet remains. Try what may be done for averting, or deferring, deſerved judgments. As to political contentions, be ſober, be cautious, be conſcientious. If to any of you, without its being arrogantly hunted after, Divine Providence aſſigns a ſphere of political action, ſeek your wiſdom from God and His Word, not from the writings or counſels of the Devil's children. If you love the welfare of your Country, remember that all other means are vain, in compariſon of pleading with God for the pouring out of the Spirit from on high, and exemplifying in yourſelves the power and glory of his genuine operations. Remember that ſhort but important Pſalm, the 131ſt, and that weighty little Chapter, Jer. 45th.

You that have attained to ſtrength and eſtabliſhment in the ways of God, pity the weak and ſtraggling of the flock; and let your bowels be moved towards the periſhing multitude; and whatever your hand findeth to do for their recovery,

do it with your might. Stand afar off from the prevailing pollutions of the times, whatever they are, or may yet be. Give the decided example of boldly reſiſting the wiles of the Devil. "Watch ye, ſtand faſt in the Faith, quit you like "men, be ſtrong." 1 Cor. xvi. 13.

Long for the ſtate of perfection and glory, in which the influences of the bleſſed Spirit of Jeſus ſhall break in upon you as an overflowing flood, and ſhall raiſe you to a bleſſed impoſſibility of ever reſiſting or grieving Him in the ſmalleſt degree, and wherein you ſhall ſee Him fully glorified by every ſoul in the immenſe multitude around you.

In the mean while we ſhall be happy, whatever may be the times that paſs over us, if, through the grace of that Holy Spirit of promiſe, whoſe cauſe, according to my imperfect meaſure, I have endeavoured to plead, we are enabled to riſe to ſome degree of imitation of the illuſtrious pattern ſet before us in the following words: Hab. iii. "God came from Teman---His glory cover-

"ed

" ed the Heavens---He beheld and drove aſun-
" der the nations---I ſaw the tents of Cuſhan
" in affliction: the curtains of the land of Midian
" did tremble---the mountains ſaw thee, and they
" trembled---thou didſt march through the land
" in indignation---thou woundedſt the head out
" of the houſe of the wicked. When I heard,
" my belly trembled; my lips quivered at the
" voice; rottenneſs entered into my bones, and I
" trembled in myſelf, that I might reſt in the day
" of trouble: when he cometh up unto the peo-
" ple, he will invade them with his troops.
" Although the fig-tree ſhall not bloſſom, neither
" ſhall fruit be in the vines; the labour of the
" olive ſhall fail, and the fields ſhall yield no
" meat; the flock ſhall be cut off from the fold,
" and there ſhall be no herd in the ſtalls: yet I
" will rejoice in the Lord, I will joy in the God
" of my Salvation. THE LORD GOD IS MY
" STRENGTH."

Now

NOW, UNTO THE THREE THAT BEAR RECORD IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST, (AND THESE THREE ONE), BE GLORY, DOMINION, AND THANKSGIVING, THROUGHOUT ALL AGES, WORLD WITHOUT END. AMEN.

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